

# Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

SUBSCRIPTION PRICE.  
\$1.00 per YEAR, 5c per COPY.

Cincinnati, Saturday, June 24, 1893.

Volume XII, No. 25.

COPYRIGHTED. ALL RIGHTS RESERVED.  
Written for the LIGHT OF TRUTH.

## Led to the Light.

By HUDSON TUTTLE.

CHAPTER XXV.  
THE NEW CHURCH.

In the basement hall of the church a few of the old stand-by conservatives had gathered in answer to an appointment for a church-meeting for business purposes. The Rev. Mr. McGilpigg called to order, and Deacon Lane as chairman presented the business in hand. He was ill at ease, for he noticed among those assembled Mr. Canning and the former pastor. The business was not complicated and was easily presented to the dullest comprehension. There was a debt of ten thousand dollars, which was pressed for payment. No provision had been made to meet it, and the question now was: What will the church do about it?

Deacon Simmons said he, for one, would move that a new subscription be taken. This being acted on, the paper was passed around, and when McGilpigg footed up the amount, he said, with a look of disgust, it was less than one hundred dollars, and a disgrace to a Christian Church.

"Why," exclaimed he, "one-tenth of all you have and make belongs to the Lord. You simply give him what is, by right, his. If you give to him he will return tenfold, I can give you a score of instances in my own experience, where a dollar given to God has brought back five. I stand here ready to go security for payment for every dollar thus given if the donor does not receive ten by the close of the year, I'll pay that sum myself."

One of the brothers, who had a sharp eye for business, said he would not advise Brother McGilpigg or any one else to endorse even the Lord's paper without inquiring as to its genuineness. He had found that it depended on the object on which the gift was bestowed.

"When I was younger and had just experienced religion, I went into this endorsement business. I endorsed a fellow I found on the street half frozen, took him in, as the Lord commands, and the result was that he took me in instead, after I and my wife had strengthened him up with a good supper, and given him a warm bed, in the morning he was not there, and my pocketbook, overcoat, and best horse had gone with him, and a fine shot gun, to wing me if I pursued him. Now, if the Lord is to refund, he is owing me about fifteen hundred dollars, legal interest and all. As Brother McGilpigg is so sure of the Lord being able to bank and pay such tremendous interests on deposits, I'll make over this account to the Church, good for fifteen hundred, past due and signed by the Lord, and vagabond, and endorsed by Brother McGilpigg."

The members were in doubt whether this was said in earnest or irony. The most rigid could not suppress a smile at the frown on the face of the minister.

An old brother exclaimed against the insinuation of the pastor that the members had not given, for they had been already bled to the last drop. They could not give more than they had. Reverend McGilpigg arose, and with patronizing dignity said:

"I perceive Mr. Canning, who holds our obligations, is present. From the high character he maintains in this community I feel assured that he will not take advantage of our necessities. He is as anxious for the maintenance of morality in the town as we and will assist us in our noble work."

Thus called out, Mr. Canning replied:

"I have a deep interest in the morals of the town, and hope I stand well in the estimation of the people. I am willing to concede to the wishes of those who built the edifice."

"Amen," shouted McGilpigg, "that is Christian virtue worthy of all praise."

"Understand me," continued Canning, "the members who built this edifice includes all who subscribed, as well as those now present."

A shadow fell on the glowing face of McGilpigg. He rallied and said:

"These present are the Church-members, the salt of the earth. Those who seceded are not legal members and have no rights."

Deacon Lane responded:

"It's only fair and straight to have the backsliders heard from and a chance given them. We'll have toad-journ, howsomever, to give them a chance to attend."

"I havenotified the seceding members, and they will be here soon," said Mr. Canning, as the first of the number entered. They followed in a crowd and quietly took their seats. Mr. Canning resumed, "There is one condition, and only one satisfactory to me, it is that you reinstate Mr. Arling as pastor."

A storm of cheers greeted this announcement, Deacon Lane, with a woeful face, thought this would not be countenanced by the Presbytery.

"I am not under the control of the Presbytery," replied Canning with a smile, which brought out a hearty laugh.

Rev. McGilpigg was on his feet and hotly vociferated:

"It would be scandalous and against precedent. Better leave the church unoccupied than break the Church ordinance."

"There are things worse than breaking the Church ordinance," replied Canning, "and one of these is not paying the laborer his honest dues. The laborer is worthy of his hire, says the Book, and you who profess to believe that Book should hasten to prove your belief. It is impossible for you to meet my claim, as you well know, especially as the main part of your members have left you. Now I make this offer, which is perfectly fair, and, you must acknowledge, exceedingly generous. Allow those who built the church to vote, and the majority to rule, and I make a free gift of my claim."

The applause was uproarious and long-continued.

"I pray you, brethren in the faith," pathetically implored McGilpigg, "stand firm and not sell yourselves to unbelief, however plausible."

"It is a matter of necessity," blandly replied Canning. "You may, by legal barriers, delay the time, but sooner or later the sheriff will sell this building to the highest bidder, and churches being worthless, except to an organization, they meet with slow sale."

A brother arose and said:

"I move that all those who contributed toward the building of this church be declared members."

This being carried, the same brother moved that the church declare itself an independent organization, and Mr. Arling be retained as its pastor.

A brother amended by inserting progressive for independent, another objected to the word Church, and inserted Association, and yet another amended pastor to speaker. With these amendments the resolution was put to vote with the result of seven negatives. There would have been more had the women attended; unfortunately not one was there.

Rev. McGilpigg, seeing the overwhelming popularity of the movement, seized his hat, saying:

"I will not remain to countenance even by my presence this unholy compact with the world and the devil."

Deacon Lane, Simmons, and the five other antiquies, angry because they could not stay the hands on the dial of time, followed him.

An amusing episode occurred here which was told for many a day, eliciting peels of laughter. As the last disappeared through the door, Waldo came shuffling down the aisle, muttering:

"The fools are all going, and I must follow."

Fools do not always follow their fool leaders. It is the rule for them to do so, because it is easier to follow than to think.

Mr. Arling called the Progressive Association to order, and proceeded to map out the work before them. The first move was to abrogate the creed, membership to depend on character and not on belief. A Catholic, a Presbyterian, a Unitarian, or Free-thinker, if of good character, were alike eligible as members.

Mr. Canning said as they were presenting a new front before the world, it would be asked what do you believe? What are your objects, purposes, and aims? He proposed that a statement should be made on which they could all agree."

Mr. Arling responded:

"I have drawn up such a statement, and submit it to your decision. We are working together, and henceforth the pulpit and the pews are one in views and interest. I am learner as well as teacher. We derive our knowledge from the living fountains of the present, not vainly seeking it in the dried-up streams of the past. I may appear too radical to some of you, but not enough so to others."

"Man is not a fallen being, but a creature of evolution."

"He is not, nor ever has been, lost from God."

"The only mediator that can exist between God and man is knowledge, and through it man becomes his own savior."

"Evil is imperfection eradicated by higher growth."

"Mortal life is not probationary: immortality is not bestowed, but evolved from, and a direct continuance of the physical being by laws as sharply defined and as unchangeable."

"The only infallible authority is nature rightly interpreted by reason."

"Man, not God, is the divine center, and object of our study."

"Our purpose is nobility of life; highest ideal aspiration for perfection; calm reliance in the presence of universal and omnipotent forces; all embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world as are best preparation for the next, and for the religion of pain, which has dominated the minds of men, the religion of joy."

"Here we have a platform broad as the horizon of the universe on which to stand," remarked Canning, "when we can each do his best, and all will be equal."

Sherwood Canning said that the room where they were assembled was for the Sunday-school, and he wished to inquire if these plans included such a school."

"I regard it of more importance that the minds of the children be cultivated aright than that we are instructed aright ourselves. They are the thinkers of the near future, and unless they receive our ideas, no one will carry them forward. We certainly do not wish our children burdened with the belief that we have found so difficult to shake off. We do not want them to cover their heads in the bed and shiver from fear of a horned devil. We must have a Sunday-school, and one departing in its methods from the old as we have in our association. This plan will be prepared by next Sunday, the children will meet here in the afternoon, and as many of you as are interested, for this is purely a democratic movement, and the majority rules."

After the usual desultory speaking, for each had some idea or plan to ventilate, now that they had escaped from bondage, they were like colts in fresh pasture. Mr. Arling arose and said he wished to be thoroughly understood. He had been led farther than many, probably, were yet ready to follow, yet they were glad that they were being led to the light.

"In the beginning we are accused of rejecting the Bible. We do not reject the truth wherever found, we are told that we must take all or none, as though if we eat chestnuts we must eat the burs also. We eat the sweet, nutritious nut, and reject the offensive burr. The Bible records delightful scenes, where angels, mingle with the affairs of men, were messengers or guardians. All through its pages Spiritualism weaves bright strands of gold, without which it would be a withered husk. I believe my departed friends have come and conversed with me, and because, I believe that I am able to believe that Moses and Elias appeared on the Mount of Transfiguration."

"I accept the Vedas and the Zend Avesta in the same measure that I do the Bible, and have no word of censure or scorn for what to me may be worthless chaff, once was instinct with life and of great value. Let us take them for what they are, and separate the claims they make for themselves, from the claims their devotees make for them."

"I like that sublime song of the creation set forth in Genesis; the poetic expression of an age not troubled with science. It is grandly poetical, and among the first efforts of man to solve the unsolvable mystery of creative force."

"I like the last Book, the Revelations, as an attempt of one who had been entranced, to cloth in words his ecstatic thoughts. He failed, as all do at the present time who fall into the trance, for words are meaningless when used to symbolize heavenly things."

"Are you not glad you live in the day of science? Glad you live in the day of the revision of the old catechism? In the day which prefers the fresh fruits from the tree of knowledge, to the dust of the past at its root? Are you not glad you did not live in Jonathan Edwards' time, and were not the immediate descendants of the Pilgrim Fathers, who fled from persecu-

tion in their own country for the purpose of having the right to persecute in another? Had you lived then you would have believed all the atrocious doctrines which have rested like an incubus on the heart of mankind, made life a burden, and love a cheat. You would have believed in infant damnation, election, hell, an angry God, and a prowling devil! Our great grandfathers received these doctrines, and believed man's eternal destiny depended on their acceptance. We are glad we do not live in their day, and do not believe as they believed. They were honest, but mistaken because they were ignorant. They thought human destiny depended on the least of these beliefs, while it does not on all of them combined. Ashamed of their creed! It is time, for the world has blushed for shame that a single human being could believe that hell was paved with infant skulls."

"Weed it out, weed out hell, for our fathers were mistaken—how glad are we that they were mistaken! Oh! are you not glad that your children do not shudder in their little beds at the terrors pictured by the preachers, and when the wind cries at the eaves, cover up their life, while we have found them rough weeds with bitter foliage and poison kernel."

"Now that we have begun the weeding, let us not stop with rag weeds, it will go on until not a weed remains. Are you not glad? The preachers themselves are glad. They have been recreant to truth and dishonestly preaching against their convictions. They sacrificed their conscience for a mess of pottage. They have attempted to maintain a lie to help the truth. I have tried it and know it to be humiliating and unmanly. Now, there comes freedom. The old creed which, like an indurated shell, confined the panting soul, is shattered and will be relegated, heads in wild affright at the coming of Satan? It was the refinement of cruelty to inflict the trusting hearts of childhood with the tales of ignorance, and make it fearful of the dark and distrustful of itself."

"Pluck out the doctrine that those who die unregenerated are lost. It has sat like an ominous raven croaking over the portals of joy long enough. Weed out the belief in an angry God, predestination, foreordination, eternal punishment, a local hell, a personal devil. Oh! where will you stop? Will there be any wheat left after the tares are uprooted?"

"Our fathers fought to the death over these weeds, and thought them wheat, growing the head of eternal to the limbo of forgotten things. The stained windows of the church, by which the light has been broken into red, green, and blue fragments, are thrown open, and the clear, white rays enter, and are found to be the same which illuminate all the world. The light was there, the windows were at fault. There comes a religion which is based on knowledge and not on faith. We may believe confidently, but to know is better."

"Are we not glad that this great change has been wrought, and we are able to enjoy its advantages? That we have escaped from the rule of fear, and regard the world as a place for joy and not for misery? Glad that the lessons of the past teach us not to be too certain that we have all the truth. We are not to make a passport to heaven of any belief. We have been led by slow and painful steps to the highlands of free thought; we breathe an exhilarating atmosphere, and when we look back over the toilsome way, across the quaking marshlands of theology, when we mistook and followed will-o'-the-wisps for the light of heaven, Oh, we feel so glad, so glad that at last we are LED TO THE LIGHT."

(Then said)

Written for the LIGHT OF TRUTH.

## Cassadaga Clippings—The Annual Picnic.

LYMAN C. HOWE.

The annual picnic was a success in all but the weather for the closing day—Sunday, June 11th—which Providential imposition was pleasing to Calvinistic saints as a token of God's disapproval of Spiritualism.

Prof. Barret was fresh and full of inspiration. His capacity as chairman seems to have elected him for life. But he is also one of the rising stars of first magnitude on the spiritual rostrum. Educated for the ministry in the Unitarian faith, he is equipped with qualifications which many lack; and his Unitarianism in nowise subordinates Spiritualism. In fact he voluntarily shut the door against himself where good positions were open to him, because Spiritualism was before all else, and he would not agree to hold and teach Unitarianism first and Spiritualism as a sort of subordinate annex and of second importance in the education and discipline of life. His influence as chairman at Cassadaga is helpful in many ways. He is genial and generous towards all, however widely they differ from him or from each other.

Mrs. R. S. Lillie and J. W. Colville were the speakers for the four days which inaugurated the camp season, and the subjects discussed were full of uses and interest. On Saturday the subject of organization was uppermost. Mrs. Lillie earnestly advocated a more ample and efficient system of organization, not only as a source of strength to stand against legal aggressions and intolerant legislation, but as a means of defending the cause against the jumbled confusion by which the claims and teachings of Spiritualism are made a stumbling-block to many honest, ignorant people. She would have some criterion by which the world may know us as we know ourselves; some standard by which we may be represented to the world, instead of being estimated by the wild theories and doubtful morality of crooks and cranks whom the world often takes as the index of spiritual philosophy."

Mr. Colville gave an able address on the same subject, in which he held that all other denominational doctrines could be organized and fixed in unyielding creeds and dogmas; but Spiritualism represented all worlds, and its supreme authority emanating from the spirit world and its inspired representatives being subject to the rulings of the unseen, its scope and teachings never fully realized, but always progressing can not be organized. Yet he approved of the limited organizations like Cassadaga, organized for a special work, to live while its need lasts, and then to give place to the demands of the spirit ever advancing to higher and broader applications."

Cassadaga is much improved since last year. A thorough system of sewerage is nearly completed. Low, marshy places are dried and turned into beautiful beds for lawns and cooling bowers. The gates remodeled and made of iron work with C. L. F. A. lettered in open figures of iron. The postoffice and association office moved and united, so as to be accessible from both sides of the inclosure. The Tillaghast cottage, purchased by Mr. Pettengill, of Cleveland, and remodeled into a palatial residence overlooking the entrance, and uncomfortable obstructions removed, add new charms to the view, all es-

sential to the completeness of aesthetic harmony. A new electric plant is in operation, and the evenings are filled with a new splendor and almost midday light to the pleasure and convenience of all. A system of water works is also in progress of completion, by which a tower will supply all residences with a fountain of fresh water from cellar to garret in free abundance. Mr. A. Gaston was on the grounds where his interest and enthusiasm has done much for the advance of the camp in many ways, but I regret to relate that his health is not good and he was obliged to lay quiet and rest. Mrs. Gaston's health is improved. Mr. and Mrs. Skidmore were active and genial as always. Mrs. Henderson is usefully busy and sunny with spiritual health and unselfish devotion. Mrs. Tousey added the glow of her presence which is always an intellectual tonic."

Mr. Gregory, of Lockport, expressed his faith in self-salvation—versus doctors, lawyers, and ministers. He held that all Christendom is humbugged by the stories of oriental dreamers, and that Jesus Christ is a myth."

Sadly I chronicle that one of the oldest of Cassadaga's residents and workers, known to thousands by his active efforts carrying baggage, supplying literature, etc., is going out in great agony. He does not shrink from the change, but looks longingly for release from pain. Ere this reaches the eye of many friends in the distance he may be rejoicing in the new life and freedom."

Mr. Dennis stirred some echoes, as usual, and if agitation is growth, he must be a progressive spirit. By this I do not mean that his words caused any unpleasantness in the sessions. But with rain and wind, clouds and gloom, sickness and trials, greeting and partings, discussions and differences, trembling age and buoyant youth, there was a breathing of heaven's love and a glow of gladness; and over all, through a', in vocal strains and audible memories echoing from the shores of the sweet gone-by, rippled the music which has long been a staple at Cassadaga, under the guiding genius of the favorite vocalist, Brother Jack T. Lillie, and in the melody of his song I leave Cassadaga to mature its harvest of love and wisdom for the Summer of 1893."

Written for the LIGHT OF TRUTH.

## SOME COGENT FACTS.

O. W. HUMPHREY.

The dogma of the trinity is firmly instilled in the minds of the faithful. Quoting from a work which has created much interest since theological history has been questioned, namely the Apocrypha to the New Testament, whose contents in different form were held sacred by Christians during the first four centuries A. D., we read that the verse, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," (I John; chap. v., 7) was not contained in any Greek MSS., which was written earlier than the fifteenth century, nor in any Latin MSS. earlier than the ninth. It is not cited by any of the Greek ecclesiastical writers. It is not cited by any of the early Latin fathers. It is first cited by a Latin writer of no credit in the latter end of the fifth century, and by him it is suspected to have been forged. It has been omitted as spurious in many editions of the New Testament since the reformation. It was omitted by Luther in his German version. In the old English bibles of Henry VIII., Edward VI., and Elizabeth, it was printed as it now stands, by whose authority it is not known. Twenty-nine Greek authors, including the representatives of the Council of Nice themselves, and twenty Latin authors, have not quoted it. It is evident that if this text had been known from the beginning of Christianity, the ancients would have eagerly seized it, inserted it in their creeds, and quoted it repeatedly against the heretics. Sir Isaac Newton observes that what the Latins have done to this text, the Greeks have done to that of St. Paul, for by changing the Greek Delta into Theta, the abbreviation of Theos, they now read: "Great is the mystery of godliness; God manifested in the flesh," whereas, all the Churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read: "Great is the mystery of godliness, which was manifested in the flesh." In the last revised edition of the New Testament this passage has been stricken out without a word of explanation. It could not stand criticism."

According to the authoritative version of the New Testament, St. John says, in his opening chapter: "In the beginning was the Word, and the Word was with God, and the Word was God," etc. It so happens that the Greek from which the term "Word," is taken has three different meanings, merging into each other. This Greek term is "Logos," and we can call it in our vernacular either "word," "thought," or "reason." The Church, with its accustomed bigotry, fanaticism, and cunning, endeavors to narrow the passage down to a literal translation, thus giving the idea of an actual word spoken by a personal deity, and consequently, like many other similar hide-bound dogmatisms, must be accepted as a confession of faith. Read the passage this way: "In the beginning was thought, or reason, \* \* \* and thought, or reason, was God." But a man must not think, says the Church. Why, the very word, "man," means "to think." Having reason, he has the power to think, and therefore the right. The word "deity," which the Christians use, comes down from the ancient Aryans, who employed the term when they called upon God, or light, and does not belong to the Jews at all, and hence was not "revealed." It originates from the word "sky," which goes to prove beyond doubt that man reasoned or thought from simple to complex in his search after God. First the lower, then the higher forms of nature engaged his attention as objects of worship, till he eventually arrived at the fact of a creative power existing beyond or above visual nature, and finally that this creative power was thought, or reason, co-ordinate with his own."

A curious account in regard to the accepted books of the New Testament is not generally known. At the Council of Nice, where were assembled the three hundred bishops to settle the vexed question as to which were genuine Pappus states, that having "promiscuously put all the books that were referred to the Council for determination under the communion table in a church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly."

These quotations, loosely thrown together, which are but few of many, and comments thereon, are significant of the waning authority of would-be creedal despots, when light is thrown on their subtleties, misinterpretations, and perversions of true records. The same real exists now as ever to perpetuate these egregious stupidities. Intelligence will dispel the illusions generated by ignorant or crafty Churchmen, and bring about an era of dispassionate criticism and reform which shall set all men at rest."

## OUR CONTRIBUTORS.

From our Supporters' Home Books.

## TWO HOURS WITH THE ANGELS.

More like a dream than reality is the impression left upon the mental vision after a seance like the one which took place at a private circle in this city on Monday evening, the 21st inst., with Mr. A. Willis as the medium. So many wonders have been described as grand and beautiful that these terms seem commonplace when applying them to anything of superior merit or value. Like too much rich food creating dyspepsia, affections usually become a bore instead of an advantage in depicting scenes of beauty. Perhaps it is better to let the facts speak for themselves under certain conditions. For, like plain food, after a such diet, they may be appreciated with a healthier relish.

Everybody knows Mr. Willis to be a very plain man, both in speech and personation, but such conditions are productive of superior spiritual surroundings, and lead to results that are often most astounding—even to persons of large experience in these matters. One in the past said it was "unlawful" to tell of his spiritual experiences. Perhaps he had in mind the difficulty of giving a true reflection of what he saw, and was loath to demote the truth by any commonplace or false depiction. As strange phenomena are taking place and witnessed to-day, narrators must naturally meet with like difficulties. It is one thing to say that a manifestation is superb, and another thing to prove it. Among those taking place on this memorable occasion, for example, was one, that can only be appreciated by those who witnessed it, and who received the thrill it gave to the soul at the moment of its presentation. It was the singing of a spirit, who called herself Emma Abbott. Whether it was she or not, is of no consequence, when recalling the effect it caused, the sweetness of the voice, and its really superhuman flexibility, such as no living mortal could imitate. She first showed herself in the full light, standing in graceful repose in the cabinet door. When asked to sing, she whispered that the circle begin in low strain with "Sawney River." When the first stanza was finished the spirit's voice began to swell above the rest, and hushed to silence the earthly singers, who stopped to listen in mute astonishment. The sweet-toned vocalist gradually withdrew, and her charming voice seemed to die out in the distance, touching everyone to the quick and making everyone feel that he had been blessed indeed by an angelic visitor.

Nor was this a tenth part of the beautiful visions presented there. Just before the light was raised on another occasion, a voice whispered "Bright Star," followed by the appearance of a pretty blonde with flowing hair, a lovely complexion, a simple white robe fitting neatly, and might have been taken for a mortal but for the spiritual that enhanced her beyond anything seen in the flesh. Another calling herself Rosalind showed herself in like manner, but was of a slightly darker type, though none the less beautiful; and showed a white satin slipper in her posing. Then came a superbly dressed stout woman, with bare arms of an alabaster whiteness, and complexion as clear as an infant's. She wore a handsome headgear of white lace, topped with a small crown of the imperial order and a wreath of myrtle, apparently. The satin sheen was noticeable throughout her entire costume as a part of the trimming. She gave her name as Madame Blavatsky. As it looked very much like the original, and no spirit or even mortal would care much to seek notoriety in personating her, it may be granted that the materialization was what, it purported to be. And may not the great occultist have acquired the art of materializing to a state of perfection as a part of her own mediumship? But despite her superior appearance she was not the imperious madame of old, but a personification of cultured politeness, to judge by the grace and reverence shown by her upon each of her five appearances.

Next came the three Fox sisters, appearing in the cabinet with the curtains thrown back, and in their youthful spiritual bodies as they had been developed on earth through the trials and sufferings undergone.

Being called into the cabinet, the writer, with another representative of the LIGHT OF TRUTH, were given a treat seldom witnessed. Seven spirits stood in a row—five females, with John Morris and Ed. Waters as end-men. The features and dresses of the better sex were plainly visible, and among them were the Fox sisters. Asking which one is Katie, the latter stepped forward and whispered a few pleasant words, touching the writer on the brow with the tips of her almost transparent fingers. This was a scene that will never be forgotten by any present, and perhaps will seldom if ever be enacted again, considering the great difficulty spirits have in bringing about such results. But it was a circle of true and tried Spiritualists, and consequently the conditions favored and invited these manifestations.

Among the other spirits of note that showed themselves outside of the cabinet were John McCullough, attired in the character of Virgil; Monongahela, an Indian chief, nearly seven feet tall; John Brown, of Harper's Ferry fame; Laughing Water, an Indian maiden, prettily attired; Harry Willis, a boy spirit; and a number who came as private individuals to sitters—there being about twenty-five present, and all witnesses who are ready to give their affidavit to what has been written and that which is to follow. Among the witnesses were Mr. J. B. Connelly, Mr. Neilans, of the *Enquirer*, Mr. Silgrove, Mr. Samson, Mr. A. Penn, Mr. Willy, Mr. Loveys, Mr. G. D. Knapp, and Mrs. Aizman, who was called into the cabinet to see her spirit son, Charlie. Inviting the reporter as witness, she affirmed to him, as soon as the spirit appeared, that the materialization was perfect, and enhanced the value of the other phenomena in her estimation. A similar opinion was expressed by others who received like personal tests.

But this was not a test-seance, strictly speaking. It was an exhibition of spirit power in all its grandeur and magnificence, and only as it can be produced under perfectly harmonious conditions, without too much of the disturbing element present that would relegate these phenomena to black magic, fraud, or diabolical agency.

That it was spirit power was proven by the trumpet manifestations—one being held by the medium with Mr. Connelly at one end listening to the spirit speaking out of it, and Mr. Willis in one voice with the spirit saying something concerning it—all in the light and witnessed by the entire circle. Furthermore, by the dematerializing of spirits in various parts of the room on various occasions, and in spots where the carpet was whole and without signs of hidden trap-doors. But even the suggestion of such seems almost like sacrilege when considering that it was a temporary opening of the gates of the beyond to permit the loved ones of the spiritual world to visit their mortal friends, and bring them cheer and blessings, and to prove that death is naught—that a higher life awaits everyone on a brighter, fairer shore, and where happiness is the lot of those who love their fellow-men better than self. The happy faces of the many spirits that showed themselves on this occasion certainly evidenced this fact; their influence of love testified to it; their chastened looks impressed it on one's memory, and their sweet, benign expressions captured the hearts of all, and made them feel that they were in the presence of superior beings.

As to the number of spirits materialized, the writer counted twenty-one distinct forms, making about sixty appearances, averaging three for each. A number spoke through the trum-

pet, and one transfigured Mr. Willis, the medium, so completely, that he was hardly recognizable. In his new state he had black side-whiskers and heavy mustache, and looked more like a Frenchman of the Hebrew persuasion than anything else that could be imagined. To make this change it was, of course, necessary to entrance him, and though it lasted but a minute, it brought forth general hilarity, and Mr. Willis, upon recovering, turned to the audience with a quizzical expression, in consequence of the commotion, and would hardly believe when told what had happened to him.

However, this will give the reader a general idea of the nature of the seance, and though words do not really convey a true picture of it, many will recognize something familiar in it, that will recall similar experiences, as they are sometimes granted in family circles, and of which the public seldom hears. But Spiritualism being for everybody, let the public investigate, or open their own homes to the admission of angelic visitors—by starting a little circle of their own—and in a few weeks signs will be forthcoming that the heavenly gates are ever ajar, and that it is not forbidden to seek the light of truth and of immortality.

Written for the LIGHT OF TRUTH.

## IN A THEOSOPHICAL LODGE.

J. J. MORSE.

It is stated that man in his life plays many parts. It may be added that in his quest for knowledge he visits many places. Some curious and strange. It recently fell to the writer's lot to visit a Theosophical "Lodge," and thinking your readers might be interested in his experiences, he has just jotted them down to that end. It may be promised that his visit was accidental and unexpected, as far as he was concerned.

The "Lodge," unlike the one the poet sighed for, was not situated "in some vast wilderness," but in the quiet, popular, and proper neighborhood of St. John's Wood, Regents Park, London. It was a small and unpretentious edifice, built on the garden strip between two semi-detached residences, and neither externally nor internally were there evidences of either structural solidity or architectural elegance. In fact, a new chapel for, say, a small band of Wesleyans, was the idea it somewhat incongruously suggested as one approached its portal. There was no "sign, token, grip, or password" demanded from its visitor, and the only "test of merit" was the presentation of an invitation card, duly inscribed with the name and address of bearer and those of his introducer, from which one corner was torn off by the "outer guard," a tall, young man, who stood at the door.

Inside the place was cheerful enough. Carpeted with coconut matting, seated with chairs of substantial bent-wood make, and well lighted with gas. An oblong room—or hall—capable of seating some two hundred and fifty people with comfort—or three hundred if crowded—with an open, peaked ceiling. The sides and roof lined with stained deal "matched lining," a clean and neat structure, like many another, whose only noticeable features were its mural decorations, and its platform at one end and its bookstall at the other. The platform was merely a small raised dais, covered with the ingrain carpet, the figures being blue on a slate ground. There was an easel in the centre, at the back, and thereon was an enlarged photo-portrait of Madame Helena Petrovna Blavatsky, the late leader of the Theosophical movement and the original founder and president of the Lodge in question, which bears her name. On either side of this easel there were two large roomy and comfortable arm-chairs, handsomely upholstered; that on the right having a card fastened upon it bearing the letters H. P. B., and in which, apparently, no one presumes to sit. The chair on the left was occupied by the present president of the Lodge, Mrs. Annie Besant. The bookstall, as a bookstall, was in nowise "different from such things in our own halls, save, of course, in the nature of the literature on sale. But, when the attention was turned to the mural decorations it was then that the peculiarity of the place was fully manifest. The twelve signs of the Zodiac, presentations of the "winged soul," Hindoo figures and symbols, doubtless all pregnant with meaning to the learned, as they were with ugliness to the unlearned, appeared on walls and roof, and here and there representations of flowers and grasses—but the entire effect was utterly spoiled by the nature of the background offered by the light varnished wood-work, for the coloring being in those "dead" tints so much affected in Egypt and India, looked garish to a degree. But, as the Lodge is dedicated to Eastern wisdom, no mere obstinate Westerner has any right to criticize. By the time the forgoing things had been noted, the hour for commencing had arrived, as also had the visitors to the number, at most, of one hundred and fifty or so.

The object of the gathering was to listen to a paper upon "Some Modern Superstitions," by Mr. C. Hargrove, a refined, intellectual, and well-educated young man, of some two and twenty years of age. His paper, however, was, in the main, a cogent and able attack upon the "uniqueness" of Christianity—ethically, historically, and miraculously—and his argument was to show that in all such matters Christianity had not only other parallels but precursors also. Of course, theosophical claims and suggestions pervaded the address, and once or twice the young debater came perilously near foundering in deep waters; but on the whole his address was full of merit—was an evidence of the deep inroads scepticism is making in the upper middle class and educated sections of society. Apart from its Theosophy, though there was but little to distinguish the effort from a lecture, say by Mrs. Besant, as a secularist, or from Charles Watts, or any other cultured secularist lecturer, there followed a discussion, which differed not from discussions elsewhere, in that some kept to the point, and others wandered far far away, one young disciple treating us all to quite an *in apropos* exposition of Theosophy as he understood it. A professional nurse fired off some thirteen questions at the speaker, and her vim and enthusiasm were quite refreshing. It must be admitted that by asking so much she defeated her purpose, and virtually got nothing at all in return. One marked feature of the discussion was that the theosophical speakers all deprecated, any necessity for the historical aspect of the subject. The line of reasoning being decidedly subjective.

The meeting was closed by a general reply from Mrs. Besant, and to my mind a reply that was more eloquent than satisfactory.

It was a thoroughly enjoyable meeting—most Spiritualists would have agreed with its main conclusions concerning official orthodoxy, none would dissent from the spirit of kindness expressed. Mrs. Besant was courteous itself, but evidently under her dominion Theosophy is changing from chimeras and mysticism into something approaching reality and reason. Watching that much-tried and noble-hearted woman, whose snowing locks and saddened face bear traces of the hard stress of many a battle, one felt—irresistibly felt—her present position is but transitory. That there is a demand for something else than an anchorage among a temporary recrudescence of Asiatic mysticism. But, then, each of us must walk our own path, it is enough to do our best.

I enjoyed my visit to the "Blavatsky Lodge," and when next opportunity presents itself will be pleased to sit under the signs and symbols on walls and roof, and, as one willing to hear all sides, listen with respect even if differing with those who support these strange teachings from the East. A courteous good-night from the secretary who was busy rolling a cigarette, and then home.

## AUTOMATIC WRITING AND REFORM.

Reported for the LIGHT OF TRUTH.

On May 8, 1893, there was electrocuted at Sing Sing, N. Y., a man, Carlyle W. Harris by name, he having been found guilty of murder in the first degree, according to the judgment of the courts of that State.

The man had declared himself innocent, and those on the spirit side of life, connected with our lodge, seem to have taken a deep interest in his case, they all saying that he was innocent of murder. Pensacola, guide of one of our mediums, Mrs. Alice Caughey, attended the execution in spirit. He being much interested went partly to see the manner of execution and partly to help to lighten the struggle of the spirit in its sudden severing from the body.

Since then there has appeared to mediums of our lodge Carlyle W. Harris in spirit. On Tuesday, May 9th, he came to the medium, Mrs. Alice Caughey, who went through the death scene. He then raised her hand three times, bringing it down with force on the table each time. The medium was a clairaudient, and she heard the words: "I will prove my innocence," spoken three times and with much feeling. Then she heard the words: "Oh, my poor mother!" Later, in our regular meeting, came her inspirational control, Argyle. He lectured, using as a subject "What is Death?" He spoke at some length on the execution of Harris. The control, Argyle, said that it appeared to the spirit world that Harris was an innocent man. He then spoke of the horror of an execution, calling it legal murder, and denounced capital punishment as a great wrong. He also spoke very unfavorably on execution by means of electricity. He stated that the death was not so easy as might be supposed. During the period that the electric current was penetrating the man's body, that man suffered terribly, and, while lasting but a moment, to the poor victim it seemed an age. He also spoke on the bad effects that must result through the suddenness of the severing of the man's spirit from his body. Later, in the same meeting, Mrs. Gibson, a newly developed medium, read an article written through her hand by her control for writing. Her subject was "Capital Punishment," and below will be found a copy of the writing. The author deserves especial notice. I send you a copy at the request of the lodge.

ARCHIE M. HOWES,  
Secretary Tacoma Lodge of Spiritualists.

## CAPITAL PUNISHMENT.

BY JOHN GREENLEAF WHITTIER.

Through the mediumship of Mrs. M. Griswold Gibson. Delivered May 14, 1893, at Tacoma Lodge, Erie, Pa.

What we wish to speak upon is termed capital punishment. I ask is there any God who will say slay the man, the murderer? It has been taught from the pulpit all over the land that Jesus of Nazareth came into this world to save sinners. Is this the way he did it? How can any law decide a man's future? If man was sent into this world a sinner, which they teach, is he accountable for the deeds done here? The Scriptures teach that according to that which a man hath, and not what he hath not, is required of him. Now, we say, a man who came into this world without knowledge of right and wrong, that the conditions around him are the impetus of his life, and if there are no good influences around him, he must be as the weeds, he will grow in sin; and if the influences are good, how rapidly he develops that which is good in his nature. Many are bound by ante-natal conditions, and they are hard conditions to break up. In the olden times the Scriptural law was an eye for an eye, a tooth for a tooth; now, fathers and mothers, if we teach our children to do by others as they do by them, what kind of children will we raise? Every true mother teaches her child to forgive, not to give blow for blow. Jesus, when here, said: "I give you a new commandment, that you love one another, to love our neighbor as ourselves." Now, who in the name of right and justice, can say hang or slay a man, as in the case of Carlyle Harris as seen from the spirit side of life?

Carlyle Harris to-day stands higher than the man who executed the electrocution, even were he a murderer, "which was only proven by circumstances." We do not say that the guilty should go free, but we say imprisonment for life is far better, as it gives the spiritual a chance to grow, for if a man is cut off before his time he can not advance in spiritual life. He must take up just where he left off here. Many ask to-day, what about the sinner, will he if he repents enjoy the same happiness as the man who has lived a righteous life? We say according to the life so the reward. We see many who are bound by conditions that they can not rise to the planes of happiness; they are reaping what they have sown. Oh! that life in its highest might be better understood; that right dealings and right living are more than all the prayers of saints, and will bring a great blessing while on earth, and a great peace and blessing after the soul takes its flight to the unseen side of life. Many on this side of life are trying to bring this light. Let every man and woman who can see the "reason in the teaching" raise their hands in defense of "capital punishment." This will be accomplished in time. Help the unseen to bring this to a close, and those who help will be ministering to the spirit world. This subject is being agitated in spirit life and is beginning to stir the minds of all people. Why do not the clergy raise their hands in defense, they who preach Christ and his teachings?

If the Churches to-day would unite this could soon be done away with and would help the growth of soul-life. The Churches are thinking more of numbers than the growth of soul. If a man unites with the Church he is a Christian, although he may be a scoundrel out of it. But his neighbor who does not attend Church is a sinner, even though he leads a godly life. Oh! when will the light come to darkened souls who are bound by forms and creeds? When men and women can read aright the laws of spirit life, crimes will be abolished from this earth, and they who feel no interest in these now are blind to their own soul's power. Many exclaim when they read of an execution, "just what he deserved," but if it were their own brother by tie of blood would they say so? Every man is our brother, and when you see a fallen man do not condemn, for you do not know what conditions have brought him to the place he now occupies. Help everyone to bear the burdens of life, and you are gaining the ascendancy over your baser nature. Step by step we are going on to a higher or lower plane of living. Let the thoughts become stepping-stones to lead the soul higher on. As you progress here you are building for the future a grand and holy temple to enjoy in spirit life. Let your thoughts be shrouded by the mantle of charity; let all your thoughts and deeds accord with the great divine mind of all nature. Peace be unto the children of earth.

ATTN FOR THE LIGHT OF TRUTH.

## MEDIUMS—WHAT ARE THEY?

C. B. CRANE.

In 1854 a ten-year old orphan, homeless girl applied to us for protection. After years of fruitless endeavor to train her into good behavior, we gave it up and placed her in a Catholic asylum in San Francisco for care and discipline. We had found that her heredity was bad—her parents were from the English Penal Colony in Australia and had died in San Francisco. She escaped from the institution in which we had placed her. Her brother found and took her to Eiko, where she married and became a notoriety. For twenty years we

had not heard a whisper about her. She had passed out of mind.

Now, at a seance, a lady friend of mine was astonished by being addressed by the ward of her own girlhood in language so characteristic of the girl, that identity could not be mistaken. "Miss Julia, I am Susan; you don't know I am dead, but I am;" and she went on in the use of language and references which proved beyond one doubt that it must be Susan or some mind and heart that could counterfeit her exactly. On being told of this I wrote to Eiko inquiring. Nobody could tell me whether she was living or not until a letter from J. F. Triplett, a prominent citizen of Nevada, informed me that he had obtained "reliable information" of her death at or near Oklahoma, in the Indian Territory.

If this, in the language of Robert Dale Owen, is not making out a case, I would like to know what is.

His case was verifying the history of the Child estate, as given by the spirits of its last owners of that name who died in the reign of the Stuarts, by tracing the records back over two hundred years. Mine is the endorsement of Milton's assumption that

"Millions of spiritual creatures walk the earth unseen,  
Both when we wake and when we sleep."

If the above named facts do not prove that at the death of our physical organism the "spiritual body" claimed to exist by Socrates and St. Paul, is freed from the restraints of the natural body, retaining its individuality and selfhood and able to mingle with, cognize and communicate with spirits and intelligences still in the flesh, I respectfully enquire of doubters what they do prove?

Facts are significant; they always prove something. "A fact," says Brossais, "is the most brutally obstinate and unyielding of anything in nature," and at least one of the facts I have narrated bids defiance to any explanation aside from the admission that an outside, invisible intelligence controlled the vocal organs of the medium, and made them reveal the fact of the physical death of Susan, and I may add, the continued life of others who were being mourned as dead.

The Indian Territory portion of the above will be painful to fraud-hunters. It affords no possible chance to charge the medium with obtaining material for the tests in old news, papers, grave-yards or by the help of confederates.

I should here add that although no ballots were used at the seance in question, and no names given by the sitters, a large number of persons of whom the medium could never have heard, were referred to by her by name.

When such mediums are denounced by acknowledged leaders in the spiritual rank as frauds, and published to the world as such, it is but natural for the uninitiated to conclude that all the balance are tricksters, and for clergymen to proclaim from the Sacred Book that Modern Spiritualism is a delusion and a snare.

But denunciation and denial are not proof, and truth at this or any other time is as real and sacred as in the days of Saul, Samuel, Huldah, and the "Woman of Endor."

While my answer to the question I propounded at the outset is only so far inferential, and amounts to little more than every investigator of occult phenomena understands, i. e., that mediums are instrumentalities, through whose agency we are enabled to hold intercourse with the spiritual, the invisible world, with which this world of mankind is surrounded and interblended, I have done nothing explanatory of the laws and philosophy which constitute mediumship.

I think, however, that I have done enough to justify me in demanding an explanation of those who talk so flippantly about "psychic power," awarding to those of their own clique a vast amount of that—to me—inscrutable commodity, and withholding it from others through whom the most astounding manifestations occur.

A magnet will lift a steel needle but not a brass pin, and why not? *Quen sabe!*

Let Truth be our magnet wherever found, "whether on Christian or on heathen ground," and it will lift our cause high above the baser metals with which it is now being invaded and despoiled.

Written for the LIGHT OF TRUTH.

## Lessons Must be Adapted to Minds.

W. F. HEATH.

While alone and in quiet, on a Sunday morning recently, two scenes came up before me, which I will try to portray for the LIGHT OF TRUTH.

## SCENE I.

It was something new. The doors of a Congregational church had been thrown open to a liberal speaker. He stepped into the pulpit with a pompous air. He thrust aside the open Bible, and commenced dealing sledge-hammer blows of truth at old theology. After knocking it into a thousand pieces, he sat down on it with a lengthy rehearsal of terrible oppression and cruelties in the name of religion in former times. He made no incorrect statements. Science and reason were on his side, or rather he was on the side of science and reason. Yet no one realized that he was telling the truth; he sowed in the hearts of his hearers only seeds of the bitterest prejudice and disgust.

## SCENE II.

Another church has welcomed a liberal speaker. He walks the aisle with a modest air, enters the pulpit, and reads from the Bible the chapter from St. Paul in reference to spiritual gifts. Then he closes the book and says: "Brothers and sisters, through the development and exercise of these heavenly gifts our hope of immortality becomes a blessed knowledge. The giver of all good has seen fit to bestow upon your humble servant the gift of 'discerning spirits,' which I will exercise for a time this evening for your benefit." Then he stepped down among the people and gave test after test with astonishing rapidity and accuracy. After half an hour or more of this work, he said, "I have a friend here who is blest with another gift; in his presence the departed appear, as you often read in your sacred book of their appearing in days of old." He then escorted a stranger to the pulpit, and seated him in partial view of the congregation. The lights were lowered slightly, and in a few moments up from behind the pulpit rose the form of an aged pastor, well known to nearly all present, who had long since gone home. He raised his hands in the old familiar way, and in a low but audible voice pronounced the benediction. The house was still as death. Slowly, by twos and threes, the people stole away, as though loth to leave such a sacred place.

## The Prayer She Wanted.

"The humorous annals of Episcopacy ought to be written up," said a Methodist woman. "They wouldn't hurt the Church and would divert millions. Some Episcopalians, you know, imagine they can find a prayer for every event in life laid down in their precious ritual. When I was in Florida the baby girl of an Episcopal neighbor of mine was dreadfully scalded. I was sent for and found the household in great excitement, everybody running about, hunting for cotton, oil and other needed medicaments for the injured child. As I did not see the poor mother in the crowd working over the infant I searched for her and finally found her. She was in her parlor leaning over a table and wildly whirling the leaves of a large prayer book. As I approached she looked up with an agonized countenance and exclaimed excitedly

"Oh! What shall I do? I can not find the prayer for the scalded baby!" I can't find the prayer for the scalded baby."

—Chicago Times.

WAS THOMAS PAINE JUNIOR? is the name of a little tract which tells what is known concerning this question—one that created as much head scratching in its time as did the question concerning the striking of "Billy Patterson" in our time. Price 10 cents. Truth-Seeker, Co., 28 Lafayette Place, New York.









## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—Address Wm C. Hodge at 212 West Mill Street, Canton, Iowa.

—Next Sunday closes the regular services of the Union Society and Fair.

—J. W. Kline, of 1200 Calumet Street, Chicago, will accommodate a few Spiritualists during the World's Fair.

See seventh page for additional correspondence, and a second page for interesting philosophical matter.

—Address F. N. Foster at 131 N. Seventh Street, Philadelphia, Pa., till 15th of June. After that he may be addressed at Cassadaga.

—The *North American* is a new paper just started by Geo. W. Gower, Jr., at South Pasadena, California, and already shows a kindly feeling towards our cause. A newspaper publisher who is far-sighted enough to see light in Spiritualism is on a sure road to success.

A new spiritual camp has been born in New York State, and will find its home on classic Lake George, only twenty-five miles from Saratoga. With about fifty camps, nearly a thousand organizations, and about twelve thousand mediums, who can doubt that Spiritualism is alive in the United States?

—The *Examiner of Bellefonte*, Ohio, announced the transition of Mrs. Cordeia W. Cooper, wife of Dr. James Cooper, in her 74th year. Mrs. Cooper was a lady of culture and an ardent spiritualist. Mr. R. R. Olor conducted the funeral services according to the teachings of Spiritualism.

—Mrs. Jennie Hagan Jackson will begin her camp work at Lake Brady on the 1st of July, and we wish to say to the friends up there that a rare treat is in store for them. Mrs. Jackson is not only a pleasing lecturer, but an instructive one, and to miss her entertainments is a serious loss.

—Through Mrs. Plymouth Weeks, by the process known as blood-writing on the arm, a lady received the following communication, which she declares a good test, and pronounced Mrs. Weeks a reliable medium: "I am your aunt Cel your mother's brother's wife. I am interested in your welfare. Mrs. Cel Proglor."

—The Peoples' Philosophical Society of Spiritualists meets every Sunday afternoon and evening, Lyceum, morning, and will be open all Summer. Mrs. Kibby will give readings, Mrs. Kopp tests, and Mrs. Harrison will give instrumental and vocal music. Meetings held at Southeast corner Central Avenue and Fourteenth Street.

—Mary Webb Baker, one of our angelic workers in the cause, will be located at Lily Dale for the Summer as healer and inspirational medium. Those who need an inspiring influence—one that makes the heart swell up to higher ideals and better motives—must endeavor to come into rapport with her surroundings. And as she is a healing medium, this is easily accomplished by getting a treatment from her.

—Lyman C. Howe will remain in Fredonia, N. Y., until June 30th, after which time he will go to Lake Brady till July 6th, then to the North Western Camp near St. Paul, Minn., where his engagement extends from July 9 to 16, inclusive. From July 18 to August 1st he will be at Cassadaga; from August 3 to 11th at Haslett Park; and from August 13 to 27 he will be in Liberal, Mo.

—The World's Fair will not be permitted to live only in the memories of those who saw it, and in the files of newspapers. The Bancroft Company, Auditorium Building, Chicago, have in preparation what they call THE BOOK OF THE FAIR, which will be a permanent and illustrated chronicle of the exhibits. The text is by Hubert Howe Bancroft, and the illustrations profuse. As pointed out in the preface, the exhibition of 1893 was contained in a single edifice of one million square feet, while the space occupied at the World's Fair of to-day is eight or nine times as great.

—Our old and highly esteemed friend and fellow citizen, the Hon. E. Jacobs—late United States Consul at Montevideo—will have reached his eighty-fourth birthday by the 30th of June, for which interesting event he has issued cards as a reminder. Nearly every friend of the cause knows Mr. Jacobs, of Mt. Airy, Hamilton County, Ohio, and those who have a little sympathy to spare for an old co-worker and advocate, will not fail to remember the old gentleman on that day. A good, kindly feeling or thought is a medicine no doctor can prescribe, and costs less with far better results. We congratulate in advance.

—Moses Hull has added another book, of which he is the author, to his already long list of publications. It is entitled "The Spiritual Birth, or Death and its To-morrow," and having for its aim to present the spiritualistic idea of death, heaven and hell. Mr. Hull says in his preface that the substance of the book is taken from lectures which he has been giving to the public during the last dozen years. Well, to weigh it in the mental scale, it does seem so; for it is a kernel of much truth—philosophical and historical—and very gratifying to the reader. But Mr. Hull knows how to go into the soul of things, and writing from knowledge and experience, his convictions touch the reader in the right spot. Price 15 cents; Moses Hull & Co., 29 Chicago Terrace, Chicago.

—Louisville, Ky., recently had an expose. Not of Spiritualism, but of tricksters who were trying to imitate spiritual manifestations. The "medium" went by the name of "Mad. Von Behrens," and her "manager" was "Prof. H. d'Averado." Through advertising it had been announced that the Madame was "the greatest Spiritualist of the age." That last phrase was enough to kill it. Imagine someone advertising a revivalist as the "greatest Christian" of the age. The parallel would be no less stupid and ridiculous. We have been requested to warn Cincinnati Spiritualists against their possible approach thitherward. There is no need for that. Cincinnati Spiritualists already know the difference between a genuine medium and a fake by the simple reading of the announcements. Genuine mediums need no circus bills or boasting to set forth their gifts. The proof of the pudding is in the eating. So a medium's talents are recommended by his or her tests of spirit presence.

—It is not often that Spiritualists meet up with a music publisher who has acumen enough to appreciate their songs, or enterprise enough to publish them. By an advertisement in to-day's issue it will be seen that Messrs. Bacon and Scott, one of the most popular Philadelphia firms, has for sale among other music suitable for our use, a number of songs written by our mediums. Best known to us among those of the song writers in this case are Mrs. Lillie and Mrs. Twing, though Marie Rogers, F. A. Conly, Mrs. Dorman and J. F. Bacon are well spoken of by those who know them. But Mrs. Lillie and Twing need no recommendation from us. They are too well known by readers of this paper to say anything beyond mentioning the fact that they are in the musical list. Messrs. Bacon and Scott, the publishers are reliable, people and we can safely recommend them. Their address is 1617 Columbia Ave., Philadelphia, Pa.

—The Ladies' Aid of the Union Society met in regular session Wednesday afternoon. Many ladies were present who find it a special pleasure to attend these meetings. The tests given by the guides of Mrs. Wolf, Mitchell, Gremeyer and Kibby were appreciated. Mrs. Bartholomew was present early in the afternoon, but could not stay, consequently little Miss Miahmiah could not smile with the friends who are always glad to hear her. Mrs. Weeks was present and talked to the friends. The music by Mrs. Rahm and Dunlap was especially appropriate, and was highly appreciated by all. The entire afternoon having been taken up with the social part of the work. The meeting closed in harmony to meet promptly at half past two next Wednesday afternoon. We hope to see many more new friends on this occasion. All are most cordially invited to come and enjoy with us this social feast.

Incoming in this hall to-day  
A feeling of rest so sweet  
Comes to me from those not far away  
Whom we are always glad to meet.

They come in answer to our call  
In prayers sent out to-day  
To bless each effort in this hall,  
To point the better way.

We have learned that error's chain  
Did bind our early youth;  
Now we would to the world proclaim  
We have the Light of Truth.

Camp-meetings for 1893.

Queen City Park, Burlington, Vt., from July 30th to September 1st.

Haslett Park, Mich., from July 27th to August 25th.

Indiana Camp, Chesterfield, Ind., from July 20th to August 14th.

North Star, Prospect Park, Minneapolis, Minn., from June 11th to July 8th.

Cassadaga, N. Y., July 21st to August 27th.

Mt. Pleasant Park, Clinton, Ia., July 30th, to August 25th.

Ashley, O., August 20th to September 4th.

Verona Park, Maine, August 13th to 27th.

## Medicine, III.

Having no other place to go concerning, I visited the Congregational Church, and heard a preacher discourse. What do you think he said? Never once, in my hearing, did he mention the name of Jesus, Christ, or God, and yet he is a popular preacher here. I will tell you, however, what he did preach, both orally and by object lessons on the black board. He got off a baroque and a denunciation of the railroad from Joppa to Jerusalem in Palestine. He was "amazed" and "disgusted" at such desecration of the "Holy Land," and the expenditure of over \$2,000,000 in the construction of that road. He argued that the people should be made to walk, or ride on asses, carrying their outworn with them, etc., just think how those professors are improving. Yet that railway has caused the outlay of \$2,000,000 among poor workmen, and rescued Palestine. That was a sermon.

But I set my pen to write about another subject: the union of Spiritualists in one body, having a cult in which we could say to the world: our clairvoyants, our theists, our mediums, are our ministers, our preachers, as your pastors of the Protestant and Catholic faiths as your teachers. This must be done, that we can say to the world: we and our religion are embraced in this cult, here adopted by us as a body of believers under the constitution we will then have that protection, that is now denied and refused us, because of our inability to show a united front to the wide spread, growing opposition to us. In no other way can we hold our own except by such organization, and enrollment of members and workers.

In many places societies are falling to pieces, because of this growing opposition. This I know to be a fact. In two large cities that I have visited lately, the societies, once strong in numbers, have been broken up by internal dissensions, caused by lack of proper missionary material, to watch over them at times. Thorough organization would have prevented this to the good of the cause.

Can we not meet in Chicago, and insist on such organization? There are a thousand reasons, that I can see for such, and not one against such organization.

In one of those societies, in Kansas, there was a re-organization, and when I came away the hall was well filled every Sunday. Such should now be done in every city where a few of our people can be got together for circles, and lectures.

Here there is now no society, the one once in existence having ceased to exist. Yet here there are a number of Spiritualists, educated, influential, prominent. Spiritualists, such as the brothers Wheelock, Mrs. and Mr. Nourse, Mr. and Mrs. Curles, and others whose influence unaided is a serious loss to our cause here and elsewhere. It is useless to try to do anything here now. But with an organization of our people, in one body, in a Congress at Chicago this Fall, would bring not only these, but thousands of others into active sympathy, and work in Spiritualist society.

Let this matter be agitated and action taken in the camps and societies at once, committees appointed, and instructed to go to Chicago, and frame some simple plan of organization that will draw to us all investigating minds and protect our workers. We must meet this organized opposition to us all along the time, and how can we do so except we organize and have a powerful executive body of officers? DR. I. S. LEE.

## North Springfield, Mo.

I feel it to be but an act of justice to one of our mediums to publish some of his wonderful tests here in the line of spirit-photography. Brother J. S. Cravens, of this city, has, within the past few months, given great satisfaction with his test sittings, where he has had spirit faces photographed and recognized by friends. His pictures are taken under the strongest test conditions.

The most wonderful test he has given was to Mrs. E. P. Livingston. She gave him a lock of hair, cut from the head of her aunt after her death. She made a mental request at the time that her aunt's face would appear right within the circle of the lock of hair, so when the proof was taken there was her aunt's picture perfectly photographed in the circle of the hair, using the hair at the top for her hair, parted and worn as she wore it in life. Mrs. Livingston was delighted with the picture, as there was no other one of hers in existence, besides that there were a number of other faces on the negative, one an uncle and some friends she recognized, but it seems those on the other side were not so well pleased, for while the artist was preparing to print and finish them up, the negative and another one equally prized, were mysteriously broken. All parties concerned, Mr. Cravens among the rest, were greatly disappointed, but were told that there was a purpose in it, as there was to be another face photographed on the plate with the hair. The second picture now finished is much more satisfactory, and both aunt and uncle recognized by the friends who have met them in earth life. Mr. Cravens has given great satisfaction by his spirit-photographs taken with mementoes or locks of hair.

The cause is slowly gaining ground here. With best wishes for the success of the growth and spread of spirit communion everywhere. MRS. FRANCES F. ALLEN.

## North Western Spiritualist Association.

Camp prospects for the Merrimac Island Camp were never better than now. We have a force of men on the grounds putting things into shape and getting ready for the opening July 2nd. Work will begin on a new cottage and an additional number of tent bottoms Monday and a number of flower beds will ornament the grounds. Wild flowers are here in profusion, and it seems like getting home again as I sit in my tent and see the preparations going on around me and listen to the songs of the birds with which the island seems to be alive.

I wish to impress upon all who will attend to send in their orders for tents. More tents are engaged at the present time than were engaged at the opening of camp last year. If we have orders for them in advance we can have them in readiness for your arrival which will save you worry and possible unpleasantness. Address Inver Grove, Minn.

W. H. BACH, Sec. N. W. S. A.

## Bloomfield, Mo.

Mrs. M. Therese Allen, a Spiritualist lady from the East, has been delivering a series of lectures in the court room at this place since Saturday last, to crowded audiences. Her subject has been "The Philosophy of Life, Death and Immortality," and she has handled the subject truly philosophical, and in a manner which shows considerable thought as well as inspiration. She is complete master of reasoning faculties and the sentiment expressed by her is very sympathetic and truly religious. Her poetic expressions are fine, and those who have failed to hear her have missed an opportunity in life, which they will hardy have again soon. She will deliver one more lecture on Sunday at half past two o'clock p.m. and to those who are disposed to hear and appreciate something good in this line ought to avail themselves of this opportunity to hear this subject intelligently discussed. *Indicator*.

## Grove Meeting.

There will be a spiritual meeting in J. E. Moore's Grove, three and a half miles east and one mile north of Girard Center, Sunday, June 25, 1893. Mrs. A. E. Sheets, of Grand Lodge, is engaged as speaker, assisted by Mrs. Emily King. There will be two services, at 10:30 a.m. and 2:30 p.m. There will be no charges at the gate. MRS. EMILY D. KING.

Butler, Branch Co., Mich.

## To Fair Visitors.

Spiritualists intending to visit the World's Fair can secure rooms (board if desired) at reasonable rates in the homes of Spiritualists by addressing Mrs. Lottie Brown, 180 Thirty-first Street, Chicago. Rooms \$1 and \$2 per day, centrally located, near the Fair grounds. 25

## Unlike the Dutch Process

## No Alkalies

## —OR—

## Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Sugar, and is far more economical, costing less than one cent a cup.

It is delicious, nourishing, and EASILY digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

## Hamilton, Canada.

The services of the past few Sundays have been marked by increased attendance on the part of investigators and strangers. Many psychical and spiritual phenomena have been experienced by different people and each experience of a nature convincing to the person interested. One gentleman, a Canadian artist, Mr. Russell, sat in a circle last month when the spirit of his sister came to the table and said she had passed away in England. Our friend had no knowledge of the death and could scarcely realize the truth of the message. A fortnight later he received a letter from his friends confirming the spirit message through the table, viz., that his sister had died in England a short time before his sitting at the circle referred to. Another instance of unmistakable spirit return was that of a boy who came in a similar manner, and said he had been run over by a car on a certain day of the week, date, hour, and month, each particular agreeing (in enquiry) with the actual facts of the case connected with the boy's fatal accident. And many other evidences of spirit return have been brought home to people who were at first very sceptical on the subject.

Mr. Geo. W. Walrond continues to delight large audiences every Sunday evening with demonstrations of spirit control. Trance lectures on subjects handed up by the audiences, and the answering of questions on spiritual subjects form part of the services, while just before the close of the exercises messages from spirit friends are given to friends among those present in the hall. The secret of success so far has been the unity and harmony of the principal workers of the association. May the same inspiring conditions continue. CORR.

## Louisville, Ky.

C. W. Peters, lectured on Sunday, the 19th inst., at the Independent Spiritual Church on "The God Within You." He said in substance that every act of a man's life, whether good or bad, remains indelibly impressed on the "mental retina," to be recalled in the future with pain or pleasure, and which will make man's hell or heaven. After recounting the various heavens of the world's religions, he said: "Comforting as these ideas may be, none bear the stamp of a truly intellectual heaven. Heaven, like hell, is within us, at least so said that Jesus whose teachings the Christian world has professedly followed for eighteen centuries. That we live beyond this life is not to an intellectual Spiritualist a matter of vague speculation, but a certainty proven by the words of those we have loved and trusted most."

Concerning the conditions under which life is maintained, the lecturer said, we know little—except that happiness is only attainable by an unselfish earthly career. Nor has heaven any special locality. Things look dark or bright according to the amount of self or heaven we have within us.

Dr. Peters also urged upon the congregation the necessity of securing social recognition from the public, and impressed upon them the necessity for the Spiritualist having a church building of their own.

The Commercial of this city is entitled to recognition from Spiritualists for the liberal space given our society in its columns. Yours, RECIPROCIITY.

## East Claridon, Ohio.

The Ober Union Society, of Geauga County, met at the residence of E. R. Johnson on Sunday, June 19th. A goodly number were present and all in their happiest mood and with well stored baskets for the picnic dinner, which was served in the house, as the sudden lowering of temperature had made even a little fire acceptable. The forenoon was occupied by a lesson from Myra F. Paine's little manual of "Easy Lessons in Spiritual Science," in which a majority of those present joined and also in the discussion which followed. We have but few children in our society so we all unite in these exercises and find it beneficial. As we were so fortunate as to have the author of the manual with us on this occasion, her pertinent remarks and responses to questions which were brought out by the development of the lesson, added greatly to the interest of the occasion. Mrs. Paine occupies a warm place in the hearts of the members of the Ober Union for her faithful ministrations to us as a speaker in the past, and now after several months' absence, we gladly welcomed her again and were entertained and instructed in the afternoon by her guides who always seem to know just what we stand in need of, and bring us words of wisdom and truth, with practical illustrations, which leave impressions on our minds never to be erased. We hope she will come again soon. Next meeting, June 25th, will be held at the residence of Ezra Ohls, in Middlefield. Everybody welcome. S. A. GOULD, Pres.

## Painesville, O.

Having business in Cincinnati and a few hours to spare, I hunted up a medium, fortunately struck D. S. Johnson of 25 West Eighth Street, and although a perfect stranger (and a half skeptic, not being thoroughly convinced from what I had previously seen), had a private sitting. To say I was surprised, amazed, delighted, convinced, would be putting it mildly. After the usual preliminaries common to such affairs, Mr. Robert Roney, I believe is his name, materialized, and welcomed me, and told me he would do the best he could for me. In a short time my mother, father, and sister came to me, called me by name, and gave their names; also two friends of mine, who have passed over and been in the spirit world a quarter of a century, gave me the nicknames they were known by on the earth plane, and called my attention to several incidents that happened when we were boys. That the medium could have known anything of it, or them, goes without saying; that I went there only a partly convinced person, and came away a firm believer in materialization and spirit-return is true.

I would have all who doubt the ability of their loved ones to return and hold sweet converse with them to try Brother Johnson, and they will no longer have to yearn for "the touch of an invisible hand and the sound of a voice that is still."

J. B. LA BASCOM.

## Kasson, Minn.

U. B. Shaver, editor *Kasson Republican*, says: LIGHT OF TRUTH is the name of a paper, a copy of which has drifted into our sanctum through the mails, and has been given an attentive perusal. It is ably edited, and contains much interesting reading. It leans toward the harmonic philosophy, and has adopted the following motto as its rule and guide:

"He's true to God, who's true to man;  
Whatever wrong is done,  
To the humblest and the weakest  
Neath the all beholding sun.  
That wrong is also done to us;  
And they are slaves most base,  
Whose love of right is for themselves  
And not for all their race."

If this is not tantamount to the Golden Rule it is truly humanitarian and intended to make people purer and better. We would be pleased to X. C. C. Sowell, publisher, 206 Race Street, Cincinnati, O.

## Pawtucket, R. I.

Sunday evening, the 19th inst., was observed by the Pawtucket Spiritual Association in a memorial service to our late ascended sister, Mrs. C. W. Clough, and was a very beautiful and satisfactory event. The altar and platform presented a neat and attractive appearance, being tastefully decorated with flowers and potted plants. Dr. Harding, of Boston, Mass., delivered the discourse eulogizing in eloquent terms the life and labors of the deceased. His remarks were listened to very intently by the large audience present, many of whom were from the orthodox churches here, and without exception were warm in their praises of the service. By the way, Dr. Harding has made many warm, personal friends and admirers during his short stay here, all of whom hope to hear him again when the season opens in the Fall. F. A. T.

## San Bernardino, Cal.

A correspondent writes from this centre that an exceptionally fine magnetic healer has been coming to the fore recently in that town, who is worthy of more than a passing notice. Not only because of his remarkable cures, but of his remedies discovered and made applicable for curing outside of his own treatment. The healer alluded to is Dr. J. P. James, of Third Street, Van Dorin Block, Room 5, where he is now ensconced and surrounded by all the apparatus necessary to give vapor baths in connection with magnetic and electric treatments. Besides vying with regular physicians, and taking hopeless cases off their hands—so acknowledged by them—Dr. James gives especial attention to a preparation known as the "California Cholera Cure," which, in view of a threatened invasion of the cholera from foreign shores, might prove a valuable agent in the East as well as it has proved in the West; and to this end our correspondent hints that a forwarding should be followed by forwarding. Its introduction in these parts will depend on a promised patronage, which might be expressed to us or the doctor direct. We await further denouncements.

## Delightfully Cool and Refreshing.

HORSFORD'S ACID PHOSPHATE.

with ice water and sugar.

## NOTES FROM ALL POINTS.

*Waltham, Conn.*—Sunday, June 19th, closed this year's speaking here with us. Mrs. Clara Banks giving two very fine lectures. Mrs. Banks with about twenty-five Spiritualists from here went to North Windham, a small place four miles out, to lecture Sunday morning. Her lecture was good, and we hope that the people here, as well as other places, will take hold with renewed strength in the Fall and push the grand truth forward.—C. M. B.

*Springfield, Mass.*—The last dramatic evening of the season was enjoyed last Monday by a fair audience at the Ald Hall. Mr. Peck led the club, who gave three short plays, which were very worth while. The quartette sang finely, and two ladies, non-members of the society, rendered some fine duets; also accompanying Mr. Henry White on this violin, who played with taste and effect. Sunday, the 19th, Mr. Peck gave a strong discourse upon "Evolution and Immortality."

*Springfield, O.*—Our correspondence writes under date of 12th inst., that Mr. Harry Archer and his gentlemanly young manager, Mr. E. C. Gardner, have met with unbounded success, which they well deserved. They held seances at Dr. Hartwell's and Mr. Ulrick's homes, and were well attended by the elite of the town, and thoroughly appreciated. They left Springfield for Columbus, where they are entertained by Mr. and Mrs. Jonathan Dent, of 309 South Front Street, but expect to remain only a short time.

*Albany, N. Y.*—A new spiritual camp is born in the State of New York on the shore of the beautiful historic Lake George, located twenty-five miles north of Saratoga Springs, and easy of access by rail or boat. This camp will be dedicated as the "Lake George Camp Association" on July 29, 1893. J. Clegg Wright and other noted speakers will be present and dedicate the grounds. Henry J. Newton, the life-long Spiritualist of New York City, is the president, which is a guarantee of its success. All friends of the cause are invited to be present.—J. D. White, Vice-president.

*Spartanburg, Pa.*—The Society of the Church of the New Era of Spartanburg held a grove meeting on June 14th, which, considering the threatening aspect of the weather, was well attended. Our speakers were Lyman C. Howe of Fredonia, and Professor H. D. Barrett, of Lily Dale, N. Y. To say we enjoyed a rich harvest of inspired thought but faintly express the feast that was given us that day and evening. To those who have ever listened to the inspired and inspiring voice of Lyman C. Howe—that name speaks volumes. Of Professor Barrett we can say no less. Your years, full of zeal for the cause. We predict for him a brilliant future.—Mary Webb Baker, Sec'y.

*West Randolph, Vt.*—The Spiritualist Convention held was at Morrisville, Vt., June 9th, 10th, and 11th. The State speaks, and lecturers were received with great credit. Mrs. Clara Banks, of Boston, was received with great favor. She gave two lectures that were very telling for progress, and for the highest and best thoughts on Spiritualism. Edgar W. Emerson gave the best of satisfaction by the many convincing tests he gave. The whole audience was delighted with his efforts. During the convention the different sessions were interspersed with many choice readings and recitations by Edith Gould, of West Randolph, graduate from the Emerson College of Oratory, and Miss Madge Paul, of Morrisville, all of which were very finely rendered. Fine music was furnished by the singers of Morrisville.—Agent.

*Lake Cora, Mich.*—The grove meeting of the Spiritual Association of southwestern Michigan will be held at Lake Cora, Sunday, June 25, 1893, at 10:30 a.m. and 2:30 p.m. Mrs. Anna Orvis will deliver the principal address. Special trains will run as follows: Leave Lawton at 7 a.m. and 1:30 p.m. Paw Paw 7:15 a.m. and 1:45 p.m., arriving at Lake Cora 7:30 a.m. and 2 p.m. Also leave South Haven at 9:15 a.m. Covert 9:30, Hartford 9:55, Lawrence 10:15, arriving at Lake Cora at 10:30. A train will leave Lake Cora for South Haven immediately after the close of the meeting. Fare for round-trip, including admission to the grounds, from Lawton, 25 cents; Paw Paw and Lawrence, 30 cents; Hartford, 45 cents; Covert, 75 cents; South Haven, 90 cents.—W. R. Sirrine, Pres't.

*New Orleans, La.*—We have now in this city Dr. Gregorovitch from Moscow, Russia. The doctor has several diplomas from the hypnotic institutes of Europe, and graduated under the Vogis, of India, and is truly entitled to be called an adept in mental science. His powers, as a hypnotist and mind-reader, are truly wonderful, and his performances are preparing the masses for the acceptance of the higher phases of Spiritualism with which he is in full sympathy. On the 19th inst. he gave a special entertainment here, complimentary to the professional classes, with good acceptance. His work in tendency is of the most liberalizing character, and should meet with encouragement from our folks wherever he goes. He comes with the highest order of testimonials from, not only his native land, but from Europe, China, and Japan, and other countries, and will, no doubt, be a factor in the liberal movement in our own country.—Warren Smith.

*Davenport, Ia.*—In your issue of the 17th you speak of a seance held at 25 West Eighth Street, your city, where a masonic grip was given. Let me give an instance, as it occurred in this little burg, at the residence of a prominent Spiritualist. As a cabinet for the medium the large bay window was used, the surroundings being such that fraud was impossible. A semi-circle was formed in the front, with another circle in the rear of this. The medium was like the man who climbed up a tree—short of stature. At the right of the circle appeared a tall form clad in masonic habiliments, plainly seen, and the person fully recognized. This form gave as plain a blue sign as can be given, or was ever given at the altar when arranged for the third degree. The sign was recognized by every Mason present, of which there were six or seven, all sitting together. This same form shook hands with a brother and made himself known as a brother once belonging to the same lodge. He also gave his name. Was this possibly one of the devil's imps who took on the form of the deceased brother and personified him? At all events the facts remain the same. It was no illusion.—J. F. Newbern.

Choice rooms to rent at Cassadaga Camp, Lily Dale, N. Y., on Cleveland Avenue, fronting the lake. For full particulars inquire of VIOLA A. BARRETT, Lily Dale, Chautauque Co., N. Y. Care of Prof. H. D. Barrett.

## AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo River, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

TITUS MERRITT, 319 West Fifty-fourth street, New York, has a sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and papers.

## W. J. COLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Lily Dale, N. Y., commencing Wednesday, June 22, 1893. He will speak daily at 2 p.m. also on Tuesdays, Thursdays, and Saturdays at 10 a.m. and on Mondays, Wednesdays, and Fridays at 8 p.m. From June 24th to July 5th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Anthology and Spiritual Cosmogony or Man's Relation to the Universe. From July 10 to 20th on Spiritual Teachings or the World's Great Poets and Authors. Psychometry, and second course on Spiritual Science of Health. Terms: \$2.50 for any course of twelve lectures, or \$1 for two tickets. Single lecture tickets, 50 cents. Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration. W. J. Colville will speak in the auditorium on Sundays, June 19th, 26th, and 27th at 10 a.m. and 2 p.m. Mrs. Lillie and W. J. Colville will lecture on Sundays July 3rd, 10th, and 17th. W. J. Colville and Mrs. J. R. Jackson July 23rd. Prof. Geo. R. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals.

## Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century and at the same time a well-attested scientific fact. Through this remarkable instrument, known as the Occult Telegraph, now and then the world diagnoses and prescribes for patients everywhere and very seldom fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the medium of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions, and places the patient under the influence of the Occult Telegraph, which is a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, and is also the eclectic Medical Institute of Cincinnati, O.,